584 /227 cont./ things difficult for the people around her. There
588 always seems to be a sufficient number of unmarried men who
848 would like to get married.

It rarely happens that a child is born without the mother
848 being married. This may happen by way of exception, for instance, if a woman is pregnant by her sister's husband. According to Moslem law, which in this point is strictly followed in Goa, she may not marry this man before her sister is divorced from him and the iddat period is past. Children born outside wedlock are, therefore, a rarity. At the same time they usually die soon. Only once a girl of about eight years of age was pointed out to me in Borongloë as a child who had never had a father. Figures concerning this matter
● [163] cannot be given because these births, or the subsequent death of the children, are not recorded in the respective registers. Makassarese fail to see what interests would be served in doing so. They prefer to forget such cases as soon as possible.

A man who marries a woman who was impregnated by
588 another man is called pattongko' siri' ("coverer of the disgrace").
672 Such a marriage is regarded entirely like a silariang marriage.
684 No further festivities take place when it occurs. The fine is paid, and the man is tumannjala with respect to his wife's kinsmen until the reconciliation, even though he only attained this status by virtue of the fact that he married her. It is usually a widower or a man of over thirty years who wants to contract such a marriage. Sometimes he is a kinsman of the woman, but in that case always a cousin of the sixth degree (sampopinruang) or further removed, for her closest kinsmen are, in the first instance, tumasiri'.

His action is appreciated. It makes the woman /228/
[848] happy, so it is said, because he saves her and her kinsmen from an even greater disgrace, giving birth to a child without being married. This appreciation is expressed, in the first place, by an early reconciliation, often as soon as a month after the marriage has been contracted. Furthermore, although

127 /248 cont./ At this point we shall examine a number of registers to see for what purposes it is possible to use figures taken from them and for what purposes they cannot be used; if possible we shall at the same time give the reasons for our opinion.

The following registers were found in the adat community:

1. birth registers
2. death registers
3. marriage registers
4. divorce registers
5. land-tax registers
6. Indonesian notary registers
7. registers of reported misdemeanors
8. sentences handed down by courts of law
9. community labor registers
10. overnight registers
11. registration registers
12. school registers

Birth Registers

[793] 217 ● 163 114 The imam of the adat community maintains the birth registers according to instructions passed on to him by the Kali of Goa. In the columns appear next to each other the names of the father, the mother, and the child; the kampong where the birth took place; a record of the fact whether the birth took place at night or during the day, the date of birth, and the sex of the child.

/249/ Notification is made when the child is a few weeks old. If the child dies before registration, the latter ordinarily does not take place, therefore. During a stay of six weeks I observed two such cases. These registers therefore cannot supply any reliable figures concerning infant mortality.

114 /249 cont./ There is no punishment for failure to register.
163 The reason that people do not like to register a child that has
217 just been born is the belief that this would bring about misfortune
[777] because it is conceived as an expression of arrogance or pride.
751] For the same reason a newborn child is wrapped in old rags.
There is no certainty that the births recorded in a year represent the correct number.

[844] A woman by preference has her first child in the house of her parents, especially if she herself was also born there. Many children are therefore registered in a kampong where their parents no longer live and from which it again "moves" a few months after birth.

[553] A child does not receive a name directly at birth for the same reason that a child's birth is not directly reported. All boys are referred to as Baso or Batjo, all girls as Basse or Batje. In this semianonymity the child is considered safe. Only years later does it receive a name of its own, which, however, is not recorded in the register. A certificate of birth is not submitted.

Death Registers

114
217
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[793] In the death registers that are likewise maintained by the imam for the entire adat community (around 14, 000 inhabitants), the following data are found reported in parallel columns: the name of the deceased, his sex, his age; the kampong in which he died, whether he died during the night or during the day, the date of his death, the final illness, and sometimes a few remarks concerning heirs and estate.

[961] The reasons indicated for the death are very much those of a layman; the imam bases them upon complaints uttered during the final illness; stomach-ache, coughing, sometimes old age, are found recorded in this category. /250/

Thus, these registers must also be handled with care. Neither age nor reason for death can be regarded as reliable.

Concerning the padjoge, I saw the grimness of the Buginese in this activity. The dancing of the padjoge is not festive, and there is little gaiety. The men who are dancing are as dead-pan as the women, and all are deadly serious. Also, the simple music seems to be a symbol of the poverty of spirit of the local people. They are dull adat followers and do not have much life to them. Life is a routine without joking or light banter. The only time I noticed much noise and gaiety was when one large fellow, who was evidently paying, objected because his padjoge did not lie down far enough with face toward him. This motion was frequent, a kind of backward prostration, and maybe it is a form of erotic symbolism. The high piping voices of the women are very impressive. And the dresses are not bad, especially those of bright red. Under them are just sarongs, but they were not really dressed in festive or full attire this night. 535 181 152 832 292

Bukaka, September 9, 1949. Fourth day: I went on and finished the schedule. I had the Kepala kampong, the Mohammedan teacher, and the old fellow to work with. 124

The Kepala kampong said that the average number of living children per woman was three, but that the average number of children born to a woman was five, and thus the average number who die to each woman is two. They say there has been little change in this regard. And evidently there is not much if any difference according to class. This I do notice, that there are plenty of children in all classes. 163 ●

As for the training of children, they say that the mother is the main trainer, but that the fathers all give some training. I mentioned that I never saw a child hit, but they said that they are occasionally, if they are very bad. But Andi says there is much propaganda against this and that it causes in a child a minderwaardigheid complex [inferiority complex] (and he uses this term in Dutch!). However, he admitted that only the high ones have heard of this and the ordinary people hit their children if necessary. 861 828

There is no courtship here. They never go out together. They never meet. Even at feasts, for example, the padjoge, women and girls stay in the back (again I noticed that women never appear when I am in the house of the Kepala kampong.) If a boy sees a girl he likes he may ask his father or someone else to bespeak him with her elders, but even this is not usual. Almost always it is a matter of both pairs of elders doing all the arranging. And there is practically no change noted. The only thing which Andi has seen is an occasional pair coming from school together, but this is carried out for only a short distance. When they leave the vicinity of the 562 584 883 181

The principal said that Buginese pupils are not bright. He said that the girls in particular are dumb. It is necessary to separate the boys and the girls at play because the boys are extremely obscene, especially the Radja's son, who, according to the principal, was a scoundrel anyway. The upper boys are especially bad with the girls. The lower boys act better. As the principal says, this is probably because most of the school girls are uppers and therefore the lower boys wouldn't dare fool around with them. This is in line with the most powerful of taboos. It seems that only upper girls go to his school, although there are many lower boys. 153 857 565 831 876

Andi says that the price [probably refers to bride price --Analyst] of an upper is usually f.40 "plus one person." Now they do not give a slave, but use the same expression, and add f.48 more to bring the total to f.88. High ones may add on more if they wish. From my window I saw a noble going to work one morning. He was a big man wearing a seersucker suit and a gold bordered songko. Ten paces behind him was his man carrying a brief case, wearing a white shirt and pants and a velvet songko, with a kris stuck in his belt. This is a notable picture of mixture: suit, brief case, seersucker suit, songko, rank, office work, etc. 583 565 435 291 177 554

One night there was a big noise in the market place. The information office had sent a movie on erosion which is a big problem here. A big crowd gathered, but the Assistant Resident said that even the Arumpone, who sat next to him, did not understand the film. He kept asking what it all meant. This demonstrates that films must use local scenes and more understandable material in attacking such problems. It would be like trying to explain erosion to the United States farmers by showing pictures of Bone and rice. 546 208

Pasar Malam [Evening fair--Analyst] is held here for six days starting with Lebaran Hadji. This takes place in the pasar building. To get in one pays f.0.50. The main form of entertainment is gambling, most of which consists of playing the Chinese button-counting game, with much wagering. There is a troup of padjoge, but little dancing. The whole thing is dull and unimaginative, like the Buginese themselves. How different this is from the fine dancing I saw in the Batavia Pasar Malam. 535 517 525 368

I told Thierens about the relatively few children here. He asked a noble about this, who said it was because of the tremendous divorce rate here. He explained that after marriages are arranged the couple often separate after a very short time. Thus there is little chance to breed. Then too a man often refuses to give the surat talak (divorce papers) and the woman cannot remarry. 586 153 163